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(p. 196). "Vous voyez, par l'examen des différentes théories, que la doctrine de l'indépendance anatomique des neurones reste debout malgré l'assaut qu'elle a eu à subir de divers côtés et malgré les tentatives nombreuses, mais infructueuses, faites par un certain nombre d'autres, pour arriver à établir l'existence réelle d'une continuité anatomique entre tous les éléments entrant dans la constitution de la substance grise des centres nerveux." P. E. WINTER.

The Works of Lucian of Samosata: complete with exceptions specified in the preface. Translated by H. W. Fowler and F. G. Fowler. 4 vols. The Clarendon Press, Oxford, 1905. pp. xxxviii, 248; 275; 280; 247.

These volumes open with an Introduction, in which the translators discuss what is known of the life of Lucian; the probable order of his works, the circumstances of his time, and his position in the world of letters. Then follow translations of all the recognized works, with the exception of seven of the Dialogues of the Gods, one of the Dialogues of the Sea-gods, two chapters of the True History, two chapters of the Alexander, the Eunuch, a chapter of the Rhetorician, a chapter of the Book-fancier, three of the Dialogues of the Hetaerae, and the Pseudologista, De Syria Dea, Tragodopodagra, Ocypus and Epigrammata. The fourth volume concludes with a batch of Notes explanatory of Allusions to Persons, etc., and each volume has an alphabetical table of contents of the whole work.

It must be said at once and without reservation that the translation has been very well done. Theoretically, Lucian should be untranslatable, just as those other three, Rabelais and Voltaire and Heine, should be untranslatable. But the instance of Rabelais in particular shows what may be done in English with a genius of Lucian's type. And the translators have, in fact, succeeded in writing Lucian in English, so that he who runs with humor, however innocent of Greek, may read interestedly and intelligently, though of course, here as everywhere else, a knowledge of Greek brings advantage that cannot be overestimated. Nor can the present reviewer find any difference of quality—the difference that his critical instinct prompted him to look for—between the translations of 'F.' and 'H.' To both translators the work has evidently been a labor of love, and love was competent to its task.

There is, to be sure, the vexed question of expurgation and omission. Expurgation by a translator is something of an impertinence both to author and to reader; while, on his side, the translator may assert the right to lay down his pen when and where it pleases him to do so. It is regrettable that we cannot have our Lucian complete, because, unless complete, we have not Lucian. Is it regard for the enquiring schoolboy, or for Mrs. Grundy at large, or is it a publisher's scruple, that has borne upon Dr. Merry and the translators? Not, surely, any puritanic reservation in their own minds; for no puritan could so have caught the spirit of the first cosmopolitan.

It is a minor flaw that the Notes are collected at the end of the last volume. Most of them take up only a couple of lines, and none exceed half a page of fine print. They could, therefore, easily have been printed as footnotes; the instructed reader might easily have passed them over; and the uninstructed would have been spared the trouble of keeping two volumes going at once. Besides, the translators are not consistent in the use of their own principles (iv, 191). Why should we be told in a footnote that "*Clesis* is Greek for 'gain,'" while we are referred to the end of the last volume for a note, say, on Adonis?

This question of the Notes suggests a final possibility. Might not the attempt be made to modernize the names, at least in certain of the

works? Mr. Andrew Lang has told us that Peregrinus cremated himself on the Epsom Downs, just after the Derby. Is not the hint worth taking? Modern as he is, Lucian must lose something of his modernity so long as the Greek names are kept. Kept, sometimes, they surely must be; but not always. And, in a second edition, let a bracketed word be said to distinguish the sex of Lucian's *persona*. When the Greekless reader sees "Joessa, Pythias, Lysias," how is he to know that Pythias is a girl and Lysias a man?

L. E. STRANGEWAYS.

In Quest of Light, by GOLDWIN SMITH. The Macmillan Co., New York, 1906. pp. viii, 177.

Individuality and Immortality; the Ingersoll Lecture, by WILHELM OSTWALD. Houghton, Mifflin & Co., Boston and New York, 1906. pp. 74.

In the first of these two little volumes, Mr. Goldwin Smith republishes some five and thirty brief communications made, chiefly in the form of letters, to the New York Sun during the last decade. The writer's position may best be stated in his own words. "Dogmatic and miraculous Christianity we resign. But the vital principles of Christianity, the fatherhood of God and the brotherhood of man, still rest on their historical and moral evidences as a key to the moral problem of our being" (122). "Our only hope of salvation lies in the full and hearty, though reverent and discriminating, acceptance of that which is now the revealed truth, though reason is the organ of the revelation" (p. 56). "I heartily accept evolution, only pausing to see whether a discovery so recent as well as momentous has yet found its final level. I only ask that certain phenomena of human nature, its liberty of choice in action, its moral aspirations, its power of idealization, its finer affections, its sense of spiritual beauty, . . . all in fact that constitutes what we have regarded as spiritual life, should receive fair consideration, and that we should be told whether these phenomena can be explained by evolution or by any process of material development" (p. 85). "Such fancies as spiritualism, telepathy, planchette, seem to be the offspring of a . . . void in the soul, created by the departure of traditional religion. They will not help us to save or revive our spiritual life. They will . . . seduce us into grovelling superstition" (p. 106).

Professor Ostwald raises the question, What has Energetics to say about immortality? He starts out with memory, in Hering's sense, as a universal function of living matter. From it he derives the evolution of organisms into classes and species, as well as the facts of heredity. Here he digresses to oppose Wiseman's idea of the immortality of the protozoa. Returning to memory, he explains by it the functions of mind, and especially the belief in the objective existence of a real world. So he passes to the scientific conceptions of mass and energy, which have, if anything in science has, a right to be called immortal. But he points out that "all of our inferences about eternity are based on extrapolation from finite time and observations coupled with a certain error." This is illustrated by the fate of the doctrine of conservation of the elements. Then, leaving this line of thought, he emphasizes the tendency of mass and energy towards diffusion. As with inorganic nature, so with man: increase of culture tends to reduce individual differences, and the happiest moments of our lives are impersonal. Not even a collective being, however, is immortal: only longer lived than the individual. As for man himself, his sole hope of immortality is to leave certain things in the world, after his death, changed by his influence; and such a prolongation of individ-